

10. Some (the *Atris*)^ when
 worshipping, 'call to
 rnind the great *sdman*, wherewith they
 light up the
 sun.*

StfKTJL X. (XXX.)

Deities as before: tlie *RiM* is MAJSTT, the
 son of YIVA.SW^T ;
 each of tlie four stanzas is in a different
 metre, *GdyaM*,
PiLTd-ushnili) JRrihati, Anuchtubh.

Var^a J.. There is no one among you,
 gods, who is an
 infant or a youth; you verily are all of
 mature
 -existence.'f

2. Destroyers of foes, gods, adored by
 MAJSTTJ, who

are three-and-thirty, and are thus hymned;

3. Do you preserve us, do you protect
 us, do you
 direct us (to our good); lead us not afar from
 the
 paternal paths of MA^or,¹ nor from those still
 more
 distant.

4. Gods, who are here present, all to
 whom this
 full sacrifice is offered, bestow upon us, upon
 our
 cattle and horses, happiness far renowned.

¹ *Hanu* is said to be the universal father, and the
 paths he
 enjoins are those of austerity and ceremonial.
Brahmackary-
dgnihotrcti-Jcarmdni yena, mdrgena Ijiavanti tarn eva
asmdy,
nayata. [Sayana explains the latter line, "Lead us
 not away
 from the far-reaching paternal path of *Manu*, but
 away from
 any which is distant therefrom."]

* Cf. *suprh*, YoL III. p. 297. S&yana explains the
sdman as
 the *trivrit*) *gancliadasa*, etc.

f *Sato-maMntah*, explained by Sayana

as sarvasmdd vidya-
mdndt prithivydm api ye maMntas te
satomahdnta tty ucliyanie,
literally, "greater than all that is."